

Women's Societies

SUGGESTIONS.

By Miss C. L. Campbell.

Remember, "Prayer is not overcoming God's reluctance, but laying hold of God's willingness"; therefore, pray.

(A great deal of interest is being awakened on the subject of putting missions in the Sunday-school, and we have had a number of requests for suggestions as to how to begin. So we are going to take the privilege of republishing some "Suggestions" which Miss Campbell made on this subject some time ago. Each week she is giving on this page helpful suggestions for doing this work in the most effective way. Look out for them and get other people interested in them as far as possible. The suggestions are simple and practical and easily carried out.—Editor.)

Putting missions in the Sunday-school, included in the work of your secretary of Young People's Work, has been successfully done in the "Five Missionary Minutes" granted in a Virginia school by the following methods: There was hung on the wall the large missionary map of the world, which was mentioned before (costing \$3.50, but it's worth it), showing in different colors the leading religions: heathen, black, Catholic, yellow, Christian, white and so on. The school was told what each color stands for, then asked questions about the size and color, till the fact was brought out that only a small proportion of the world is Christian. A live manner and clear, quiet voice easily held the attention, and to the question, in reverent tone, "What is needed to change this?" eager answers came from many classes, "Jesus," "more prayer," "more money," "more people to go."

The leader closed with the remark, "Will all these scholars, and all these teachers think about this and pray about it every day till next Sunday?"

Another Sunday the five minutes were given to an "A. B. C." lesson. On the large map one of the teachers had placed a gilt star on each of our seven mission fields. When the school was asked to name a field beginning with A, some bright scholar soon discovered a star in Africa (in the Congo), and so on, with B for Brazil, C for China, then Japan, Korea, Mexico. Whenever called for now the school can given the seven fields glibly.

Often a short story is told in as clear and forceful way as may be. One was the story of the Korean who was so eager to have a church building near that he sold his greatest possession, the ox with which he plowed, and gave all the price. Later a missionary passing by saw the man pulling his own plow while his old father guided it. When asked what this meant, the truth of his real love for Christ and his kingdom was revealed.

Any teacher accustomed to telling a story can vitalize this one with such details as time will permit.

Another Sunday there had been put up the four charts from the Committee at Nashville (thirty-five cents for the four), "The Scope of Our Work," "Our Field Abroad," &c. Calling attention to the 33,000,000 souls for which our Southern Church is responsible, and giving the number of members, 332,000; some quick boy or girl soon found out that each one at home is responsible for about one hundred souls.

Then the leader noted the number of doctors in the whole field and asked the school to find out before next Sun-

day how many doctors their city would have at the same rate.

Any secretary or other worker in any society desiring to have a copy of the last report of the Virginia Synodical, or of East Hanover Presbyterial, can have one for the asking, until supply is exhausted. Write Mrs. J. W. McComb, the Chesterfield, Richmond, Va.

It is earnestly desired to make this department truly helpful. If any leader who is burdened with the thought of "that meeting next month!" will let us know just what her difficulty is, we will be glad to give her any helps in our power. She should allow a full month, as the answer to her request will come to her only through the printed page of the Presbyterian, and this requires time and planning.

Any leaders wishing to instruct their societies, schools, or even whole congregations, on the "how" of our Church's work, can find nothing better than the little play, "Who's Who and What's What," by Misses Binford and Shields. The young people putting it on will be much instructed and entertained, and all witnessing it will be perfectly familiar with the work of the Book House in Richmond, and will know just "where to get what."

DO YOU PRAY?

Jesus said: "I pray . . . "Pray ye."

Thomas Carlyle said: "Prayer is and remains the native and deepest impulse of the soul of man."

Another said: "Can it be that all men in all ages and in all lands have been engaged in 'talking forever to a silent world from which no answer comes?'"

Epictetus said: "When thou hast shut thy door and darkened the room, say not to thyself thou are alone—God is in thy room."

Dean Goulburn said: "When you cannot pray as you would, pray as you can."

George Herbert said:

"Who goeth to bed
And doth not pray,
Maketh two nights
Of every day."

Henry Drummond said: "Ten minutes spent in Christ's society every day, aye two minutes, if it be face to face and heart to heart, will make the whole life different."

Archbishop Trench said: "We must not conceive of prayer as an overcoming of God's reluctance but as a laying hold of His highest willingness."

Some one has said: "If God has left things contingent on man's thinking and working, why may He not have left some things contingent on man's praying?"

Harry Emerson Fosdick said: "Prayer cannot change God's purpose, but prayer can release it. God cannot do for the man with the closed heart what He can do for the man with the open heart. Prayer is simply giving the wise and good God an opportunity to do what His wisdom and love wants to do."

Dr. Clay Trumbull said: "He asked a wounded soldier after the battle of Fort Wagner if he ever prayed. 'Sometimes,' was the answer; 'I prayed last Saturday night, when we were in that fight at Wagner—I guess everybody prayed there.'"

A worthy son said: "Whether

mother has ever argued out the theory of prayer or not, she still prays on. Her intercession is the utterance of her life; it is love on its knees."—Selected.

THE PRAYER MEETING

DO WE LIVE BY THE GOLDEN RULE?

By Rev. R. F. Campbell, D. D.

Week Beginning August 19, 1917.

"All things therefore whatsoever ye would that men should do to you, even so do ye also unto them: for this is the law and the prophets." (Matthew 7:12.)

Some live by David Harum's rule: "Do to the other fellow what he would like to do to you; and do it first." Some, perhaps, rise a step higher to the precept of Confucius: "Do not unto others what you would not have others do unto you." But few even measurably, and none perfectly, fulfil in their lives the Golden Rule of Christ: "All things whatsoever ye would that men should do unto you, even so do ye also unto them."

Our Lord forestalls the criticisms of those who declare that there was nothing original in this precept, in the reason that he gives for its observance: "For this is the law and the prophets."

It is an application of the principle, "Thou shalt love thy neighbor as thyself," on which, in conjunction with the principle, "Thou shalt love the Lord thy God with all thy heart," Jesus afterwards declared the whole law and the prophets hang (Matt. 22:40). These two precepts sum up, respectively, the two tables of the law, and contain in essence the very spirit of the prophets.

If one wishes to know in detail the duties covered by the Golden Rule, let one study what our Catechisms (the Shorter and the Larger) have to say in answer to the questions, What is forbidden and what is required in each commandment of the second table of the Decalogue? It will be seen at once from such a review that the essence of the law, so far as human relationships are concerned, has been condensed by Christ into this short precept.

That it represents, also, the sum of prophetic teaching in regard to these relationships will be seen by a reference to such sayings as that in Micah 6:8: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God."

If in our dealings with our fellow-men we were governed by the two great laws of justice and of kindness, our lives would be conformed to the precept of Jesus: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." We are not living up to the spirit of the Old Testament, then, unless we are keeping the Golden Rule of Christ.

Dr. John A. Broadus says: "It is here taken for granted that what one wishes others to do to him is something right, such a thing as he ought to wish. Otherwise the rule would lead to folly and crime. If a man should become a criminal, he would probably wish the judge to acquit him, though guilty. It does not follow that if the same man is a judge, he ought to let the guilty go free. When a child, one did not wish his

father to restrain him, it does not follow that he must now let his own son go unrestrained. Has, then, the Saviour's rule failed here? No, it is taken for granted that the wish of our own to which he bids us conform in our treatment of others is, or would be, a right wish under all the circumstances. I do not wish now to be treated as a child, for mine is not the character or condition of a child; but if I were a child, and had just views and right feelings, I should wish my father not to make me my own master when unfit for it, but to restrain and discipline me in the way that would be for my real good; and thus I ought to act towards my child." To do unto others what we would have them do unto us, when the thing in question is contrary to the revealed will of God, would be to violate the spirit of the first table of the law by a sentimental perversion of the second table. That cannot be done to our fellow-men which contravenes what is due to God.

Notice how comprehensive the Golden Rule is. It comprehends in its requirements within the limitations just indicated, "All things whatsoever" we desire from others in their treatment of us. It includes in its sweep not only deeds, but words; and not only deeds and words, but thoughts and purposes and desires.

It also covers our attitude to all our fellow-men. "Men," of course, means all mankind. When asked, "Who is my neighbor, whom I am to love as I love myself?" Jesus answered the question by telling the story of the good Samaritan, who, without stint, ministered to a man in trouble, though that man was not only a stranger to him personally, but himself belonged to a people whose religious rancor and racial hatred burned hot against all Samaritans. "The Jews had no dealings with the Samaritans," not so much as to be willing to ask for a drink of water to quench a burning thirst. "If ye love them that love you, what thank have ye? But I say unto you, Love your enemies. * * * That ye may be the sons of your Father who is in heaven: for he maketh his sun to shine on the evil and the good, and sendeth rain on the just and the unjust."

An American politician declared a few years ago that there is no room for the Golden Rule in politics. If so, it isn't the Golden Rule, but the politics, that ought to be revised. It is the part of Christian statesmanship to make room for this rule in all political policies, whether local or national or international. If this principle were in force in the home and on the hustings, among employers and employees, in men's business and in their bosoms, there would be no need to look further "for the city that hath the foundations." The holy city, the New Jerusalem that cometh down from God out of heaven, would already be here. For the perfect fulfilment of the second table of God's law is dependent on the perfect fulfilment of the first table of that law. We can never love our neighbor as ourselves until we love the Lord our God with all our heart, and with all our mind, and with all our strength.

The Golden Rule will not prevail

"Till each man find his own in all men's good,
And all men work in noble brotherhood."

Poets and philosophers have dreamed of such a time, social reformers with their Brook Farms and co-operative colonies, have attempted to in-

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